

J. F's Reply

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Box 28/2

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Thomas Crisp's Rapsody of Lies, Slanders and Defamations of J. F. and R. R. &c. Entitled, The Fifth Part of Babel Builders, &c.

An unjust man is an Abomination to the Just, and he that is upright in the way, is an abomination to the wicked.

There is a Generation whose Teeth are Swords, and their Jaw Teeth as Knives to devour the Poor from the Earth, and the needy from among men.

The Soul of the wicked desireth Evil: and his Neighbours findeth no favour in his eyes, Prov. 21. 10.

Who whet their Tongue like a Sword, and bend their bow to shoot their Arrows, even bitter words, Psal. 64. 3.

To the Reader, shewing in brief our present Exercise is not new.

Courteous READER,

I Thought meet to remind thee how that Enmity and wrath soon entered the Heart of Cain against his innocent Brother Abel, because his offering was not accepted. And there was a Korah, a Dathan and Abiram that pretended to holiness, tho' wicked men, and rose up against that meek man Moses, Numb. 16. And there was a Rabshakeh, that was highly conceited of himself no doubt, when with vain words he said, I have Council and Strength, &c. and said, The Lord said to me, Go up against this Land and destroy it, 2 Kings 18, 19. But the Virgin Daughter of Zion despised him, shak'd her head at him, and laughed him to scorn; and they that are in the same Spirit, now are his Off-spring, for all their high words and pretences, of being the Christian Quakers, &c. There was also, we read, a Judas that betrayed his Master, &c. and false Brethren among the Apostles that

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did then as T. C. doth now prate against the Truth; yea, there were some that brought in damnable Doctrines, &c. and I shall leave thee to Judge whether this man is not in the same Spirit, and instigated by him (out of whose Mouth came the unclean Spirits like Frogs; see Rev. 16. 13.) to belye, slander, and mis-represent the Friends of Truth and People of the Lord in this our Age, to whom I wish Repentance, to the acknowledgment of his Fault, and remain thy Friend J. F.

And now I shall apply my self to T. C.

Thomas Crisp,

I Have seen a Paper of thine, wherein it plainly appears to me, thou hast in thy pride and wrath said, viz. For J. F. and R. R. they are such inconsiderable Persons, that I am almost ashamed that I have taken any notice of them. Answ. Well, Thomas, thou maist be quite and altogether ashamed of thy belying, slandering and defaming of us; but I perceive Solomon said true, *A Fools mouth is his destruction, and his lips the snare of his Soul, and proud and haughty Scorners is his Name, that dealeth in proud wrath: for wrath killeth the foolishman, and envy slayeth the silly one.* But remember better is the poor that walketh in his uprightness; than he that is perverse in his waies, though he be rich. And if thou T. C. art rich and wise in thy own conceit, them that thou accountest poor, have understanding, and have searched thee, and find there is more hopes of a Fool— But as inconsiderable as we be, if T. C. or any other can bring the man, that can prove, that ever either of us had any thing of any but what we came honestly by (and without begging) or laboured for, or received of any one Farthing or Farthings worth, directly or indirectly for Preaching, for every Penny they shall have two; for though we have and do Administer as occasion serves, we do not receive. Through the Lord's blessing there is no need. And truly, if thou art a rich man, it's pity thou should be so malicious and foolish to turn Informer as thou dost (in publick Print, and in the very Title page of thy Book) against an inconsiderable Person too in thy esteem, sure thou wast more malicious than wise herein, for what couldst thou expect to gain of such an one. Well, this is no new thing, for when this Devil could not have his will of Job, to lead him into wickedness, nor prevail upon

on him to make him Answer his mind, &c. he turned *Informers* against him: so thou maist see and read who is the father of all mercenary and ungodly, malicious *Informers*; and what became of Rich *Haman* that inform'd against poor *Mordecai* (and sought the destruction of the people he belonged to, and told lies to effect it) though a better man than himself, though not so Rich. Thou callest thy Book, *A Reply to several Lies, Slanders, false and wicked Insinuations of R. Richardson, and J. Field's Inhabitant and Preacher*, (and then tells where, and the place of his abode) and adds, of G. F's Party. Pray observe the *Informers* Information, and mark his Enmity, for his Book, I may say, is stuffed with that he falsely pretends it's a Reply unto, viz. Lies, &c. and with some *Billingsgate* (as thou saist, pag. 17.) manners, for thee calls names, as *Drudges, Arrogant Prater, Inquisitor to the Bull and Mouth, like a lazy begging Fryar, false Accuser, like Mercenary Reformado's, Black Fryer like Fellow*; He, viz. J. F. may have an Eye to an Apparitor or *Informers* place. Well, *Thomas*, but what ever eye thou maist maliciously suggest I may have, thou hast taken the *Informers* place before me; but I will not here tell where thou livest, lest others should hear of this thy new Undertaking. Besides, I wish thou maist grow wiser, tho' I am of the wise Man's mind, That there is more hopes of a Fool, than a man wise in his own conceit: for the foolish man perverteth his way, and his heart fretteth against the Lord; yea, and his People to, I may say, proving That evil men and Seducers wax worse and worse, deceiving and being deceived. Thou chargest me with a Lie in thy 18 pag. for speaking of Friends, and saying, *Their Unity is in the eternal Spirit*: Sure *Thomas* if thee Believes there be any Friends to God and Christ, thou must grant their Unity is there, or else inform me where it is (indeed pag. 3. thou saist, there (quoting *John*) *Their fellowship is in the Light*; and what difference is there between the Light (*John* there spoke of) and the eternal Spirit. But prethee *Thomas* hear thy self a little further how egregiously thou contradicst thy self, and Preaches the same Doctrine, which thou art angry with me for, &c. page 6. thou saist, *I own all faithful Friends and People of God, their Unity is in the eternal Spirit*: Very well, *Thomas*, and are not they that are faithful to the Spirit of God, faithful Friends, I will assure thee I never meant nor said that unfaithful Friends, or Ranters, and them that be not the People of God, were of one mind, or that their Unity was in the Eternal

Spirit. And seeing thou saist, p. 3. *Take this Assertion not strictly but to the Church or People of God, it seems contrary to Scripture, &c.* though thou in the 6. pag. saist, *thou owns the People of Gods unity is in the eternal Spirit.* I shall here shew that the Apostles exhorted the *Corinthians* to be of the same mind, and Judgment though T. C. saist, *It seems contrary to the Scripture,* and quotes *Rom. 14. 5.* &c. as if the Apostles contradicted himself, which would be wicked to Assert or insinuate. Now the *1 Cor. 10.* its said *Now I beseech you Brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no Divisions (or Schisms) among you; but that ye be perfectly joyned together in the same mind, and in the same Judgment:* And *Rom. 15. 5, 6.* the Apostle said, *Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus; [or after the Example of him who did wear the seamless Coat] That ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jesus Christ;* see *1 Cor. 12. 12, 13, 14, 25.* yea, the whole Chapter. I think I may say if thou was not a Novice (as thou termest me) in the Scripture, thou would never have made such a noise as thou hast about this Position, but I shall leave my Reader to judge whether thou art one of them that thinks to be heard for thy much babling, &c. or whether for this Doctrine thus agreeing with Scripture, and own'd by T. C. I (have proved my self like the wicked Atheist, a Lyar, wicked and false Accusers and proud Boaster) or T. C.

Another Lie (in the 18 pag.) thou chargest me with, is for saying, *Thou pratest against the Truth.* But if all what thou hast writ be true, I might acknowledge it so, but its not, therefore remember a false Witness shall not be unpunished; and he that speaketh Lies shall perish; so read thy portion if thou repent not, *For the prating Fool shall fall,* said Solomon. And, Thomas, I will assure thee its not thy thinking this or that, thats any proof, tho' its thy practice in several Pages of thy Book so to say, as rich as thou art, thy word will not be taken herein, I doubt thou art a little pufft up in thy mind with the conceit of thy Riches; well remember its said, *It makes it self wings and flies away;* and therefore do not because of it, assume to tell my meaning, and what I think, as in the 13 page, &c. for that thou knowest not; and therefore in so saying, thou assumest Gods Prerogative, who according to *Amos 4. last,* shews what the thoughts are, and manifestest thy self a Lyar as well as

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Conceited; I don't say like *Irish*—as thou speaks of, page 12. And in thy 4th Ba. p. 12. thou saist, I judge not nor condemn any person for their Judgment and practice, that differs from me that is not a breach of the Revealed Will of God, and have often certified as much. Then pray prove my Doctrine, viz. that Friends Unity (viz.) faithful ones, is in that eternal Spirit that leads all them, that are faithful thereunto, to be of one mind (prove I say this contrary to the Revealed Will of God if thou canst) and if their Unity is in it, as thou ownest, then they are one in it, &c. if it be not thus proved the contrary by the Revealed Will of God, without thy thinkings and say-so's! for alas that won't do, indeed *Tho.* it wont, also prove that the names thou call'st me and R.R. thy scoffing Lies and Raylery, in thy Book, is according to the Revealed Will of God, which if it be the Scripture thou call'st the Revealed Will of God, pray let me have Chapter and Verse, as thou saist, p. 8.) and as also F. Bugg, in his confused Book) well, *Thomas*, don't think I have here pickt out all thy Lies, Slanders, Nick-names, &c. in thy Rabble of Railery, thou callst *Babels Builders*, &c. no, no, for I question whether all the Paper I have here writ will hold them; but if thou persist, may be I may give a Catalogue of them. But thy Tongue to me doth not appear to be that, which is said to be a *Tree of Life*, but rather to be set on fire of Hell. So I think I may conclude, and say with *Solomon*, *A poor man is better than a Lyar; and he that hath a forward heart findeth no good; and he that hath a perverse Tongue falleth into mischief, yea, the fools lips enter into contention, and his mouth catcheth for strokes;* So, *Thomas*, do thou make right application hereof, And take a large measure or quantity of unfeigned Repentance, Humility, and the fear of the Lord, and lie still therein until thou hast felt the righteous Judgments of God brought forth into victory over that Conceitedness, Pride and Wrath, which hath so much filled thy heart, that it hath bred, as I may say, an evil disease that sticks fast unto thy Soul, yea, and the very Scab of Contention; and if this means the Lord inclineth thy heart unto, thou maist thereby obtain Cure: Which that thou maist, is my real desire; if it be God's Will, for I find, through the goodness of the Lord, the Spirit of forgiveness in my Heart towards thee.

But if you still remain angry, I am of *Solomon's* mind, who saith, *Make no Friendship with an Angry man; and with a furious man thou shalt not go.*

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And *Thomas*, thou saist, *pag. 9.* something about my having a high conceit of my self, for which thou saist, thou seest no cause for it, except it's my high living at—where saist thou, I think thou hast no cause to complain of thy high Rent. Well, *Thomas*, I perceive thou makest the Proverb good, *That every Fool will be meddling*, (tho' this concerns thee not.) but I would have thee know that I have, and do as honestly pay my Rent as thee; and for ought I know, thy dwelling and mine considered as much as thou dost. Well, Dull it's said is the Serpents meat who creeps upon his Belly, and makes his Followers Back-biters, Lyars, and Creepers like himself, and his Children loves the same meat, and as greedily feed thereof, when they get it, as is manifested by thy collecting the Letters of divers persons names in thy fourth Page, which, if true, manifest thy self, to be one of cursed *Ham's* brood, &c.

And I observe that thou maliciously speaks in thy 5 page of some, *That have been guilty of evil words and actions, and yet have been owned as God's faithful Servants—and in the Power of God, and adds our Unity is in forms.* *Answe.* Observe his words (have been.) But I affirm no person in the eternal power of God can be found in evil words and actions, neither can those that are therein, have Unity with such, for all that goes into evil words and actions, goes from the power of God, and are by the same power Judged and Condemned; and them that keep in the eternal power of God cannot have Unity with them therein, but if any have gone from the power of God, and they Return and Repent, they may find mercy with God, and have Unity with his faithful people which we desire, and if thou should so do we should greatly-rejoyce. And I would have thee consider, whether thy exposing the Letters of the Names of those Persons in *page 4.* doth not prove that thou hast in thy Fore-head, *the more certain and legible Character of that thou callest the Beasts mark, viz. Hatred and Strife.*

Thou takest little or no notice, as I observe, in thy Book of our 20, and 21 Pages of *T. C's Envy Detested, &c.* which shews how the *Barbados* Friends have been abused by some (for ought I know of Party with thee, who got a wrong Copy, not according to the sence of the Meeting; see our Book aforesaid. Do them Justice, and do not abuse them in Print any more, but if thou dost, read what they say for themselves, and publish it too.

Also in thy 14. p. I find thee angry about my saying its thy Principle to Pay Tithes and be Married by a Priest, laying herein (as his usual manner is) Lies be his Refuge, and in the same Page thou sayst, Ifalsly insert that it was thy Principle to Marry by a Priest and pay Tythes, and yet in the same Page thou sayst thou asked J. B. and my self, whether thy self or another might not Marry by a Priest, and pay Tythes, and to which sayst thou J. B. said he believed it was my (viz. T. C's.) Principle, to which thou T. C. Answers, it was, viz. that one might Marry by a Priest and pay Tythes, and be a Christian. Well if this be not thy Principle, why was it thy Practice, was it to manifest thy self an Hypocrite, or one that acts contrary to thy Principle? I think if that was all, thou might have spared thy pains, at least to many, who have and do know thee: thou askest me in the 8. p. *What warrant from Scripture I have to term thy Marriage an Evil?* &c. I answer, that when thou according to thy Assertion in the 19. p. of thy fourth Babel, &c. hath proved that there is President and Command in Scripture for what thou didst in that matter, and for having a Ring, and saying after the Priest: I say when thou hast proved this, thou mayst expect to hear more from me. But this I may add, that in the 13. p. thou sayst, *But in case I had so said, (viz. that to pay Tythes and Marry by a Priest, &c. was my Principle) it doth not follow, that I therefore must so do.* Well, *Tho.* it seems then thou dost not look upon thy self bound to Act according to what thou sayst; nay, nay, I am of the mind that's little enough regarded by thee, &c. But who is the Quibbler now, which by long practice is grown expert? Oh, *Tho.* I tell thee, I for ever desire rather to be a Duncie in saying one thing, and doing another, than Expert, except the saying hath relation, to slander, falsehood and untruth, &c. it would be better not to practice such sayings, though it's too much thy practice in thy confused Babels so to say. And in the 13. p. thou sayst, I am angry that thou saidst, That Submitting to the Magistrate for Conscience sake, is accounted Submitting to the Pope. And here *Tho.* thou hast done worse than Quibble, thus maliciously to insinuate, as if we accounted Submitting to the Magistrate for Conscience sake, was a Submitting to the Pope, which is a lying, false and wicked insinuation, that tends to stir up and incense the Magistrate against our Friends; and it's so much the worse, at this time, because many lives under severe and grievous sufferings, by imprisonment and spoils of Goods, &c. which ungodly and unchristian insinuation thou ushers in thus,

15 p. 4 Bab. It's a wonder to me, when I consider how many have been encouraged to deny or refuse Submission to Authority, on pretence of Conscience: and such accounted faithful and valiant Friends, &c. but for being subject to the Magistrate for Conscience sake is accounted submitting to the Pope. *Ans^r.* But if I did not by thy Scribbling find, that the Spirit of Enmity had enter'd thee, and that thou art thereby instigated thus to write, I might wonder, that T.C. should thus falsely and maliciously Inform against such accounted faithful and honest Friends, and insinuate that they were encouraged to deny or refuse submission to Authority, under (or on) pretence of Conscience. And do not the malicious Informers give such like Evidence against our peaceable Meetings in the Sp. of Christ, &c. as that they are on pretence or under colour, &c. when the Lord knows it's no truer than what T.C. enviously saith, viz. notoriously false, for we refuse not submission to Authority in any thing on pretence, &c. but in reality, and we are subject to Authority either in Active or Passive obedience for Conscience sake, desiring to lead a quiet and peaceable life in all godliness and honesty, making our Prayers and Supplications, &c. for all men, for Kings, and them that are in Authority, knowing that it's good and acceptable in the sight of God our Saviour, who would have all men saved, and came to the knowledge of the Truth. And now, Thomas, consider who is the Forger, Informer, Maker of Lies, and thy Master (as thou mentions in the 10, and the 13 pag.) And whether thou art not in the very practice of Forging, Informing, and making Lies, for thy Master and Father of Lies; I say, Consider of it, and Repent thereof before it's too late, for *he that soweth iniquity shall reap vanity, and the Rod of his anger shall fail.*

Thou hast not made a little Clamour about the Paper writ into the Country, in which it was said at the Conclusion, viz. and have no Unity with T.C. this thou callest my Bull of Excommunication, tho' the words were used in a private Letter, &c. But, Thomas, if it be a Bull of Excommunication for me, to say, I have no Unity with thee; what is it for thee to say I am of the Synagogue of Satan, and to compare me to them Paul fought with at Ephesus; besides the names mentioned before; nay, in the 13 p. to render me worse than a Cheat, Pick-pocket, or Mercenary Reformado, as thy terms are, for I suppose thou wilt grant these may be defamed as bad as they be; but thy Enmity is so great against me, that thou saist, I cannot defame thee. To which I Answer, The Lord Re-
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buke thee thou false and lying Tongue, and maist not be said unto thee, if thou Repent not, Thou lovest all devouring words, Oh thou deceitful Tongue, God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place; and root thee out of the Land of the living; the Righteous also shall see, and fear, and shall laugh at him. Lo, this is the man that made not God his strength; but trusted in the abundance of his Riches, and strengthened himself in his wickedness. But to return, may not thy calling me of the Synagogue of Satan, be termed thy Bull of Excommunication against me as well as my saying, I have no Unity with thee, Is termed (by thee) my Bull of Excommunication against thee. Who art thou that Judgest another and dost the same things? Well, he that deviseth to do evil, shall be call'd a mischievous person, and the thought of wickedness (it's said) is sin, and the scorner is an abomination to men, and in that state I shall leave my Reader to view and pity thee. In several pages, as the 1, 4, &c. thou pratest of G. F's Party, to which I Answer, we disown all Parties out of Truth, for Truth leads not into Sects, or to be Sect Masters, &c. Thou also in many pages termest G. F. mine, and R.R. Master, to which I say, I own no Master, but Christ (according to Scripture) Mat. 23. 10. tho' I own and esteem G. F. as an ancient faithful Friend and Labourer in the Gospel of Peace, yea, a Father in the Truth to many, and matter not what T. C. in his rage and Enmity may say, because thereof, who is manifesting himself to be like a raging Wave of the Sea, &c. and void of Charity, as he speaks in his 4 p. by concluding me and many more (for no other cause but owning G. F's Spirit) as none of God's Children, and so no Christians, tho' I have told him I own G. F's Spirit, as govern'd by the Spirit of God; and I am well and fully satisfied that G. F. serves God with his Spirit in the Gospel of his Son; and in his wisdom Acts to the praise of his Grace, who is over all, blessed for ever.

In p. 7. thou saist, I prove not the observing any Command of God according to the Scripture, only the imposing the Imaginations of G. F. &c. on People.

Ans. Here thou wouldest maliciously insinuate, as if the Imaginations of G. F. &c. was imposed on People, which I deny and charge it upon thee as a wicked slander, also that any thing contrary to the Holy Scriptures is desired by us to be practised by any. Oh, Thomas, remember the Lord hath said, He that speaketh Lies shall not dwell in his House, which thou dost in p. 8. where thou speakest of many black Characters given those that——only for

disobedience or Non-conformity to G. P's Imaginations or forms, as if our Unity stood in Forms or Imaginations. I tell thee it's not, but in that Eternal Spirit in which all faithful Friends and People of God's Unity stands, as thou ownest, p. 8. and it's not thy bare (tho' to isident denying us to be such is any proof thereof) or as thou there saist of our being Lyars, wicked and false Accusers and proud Boasters, but it may seive for a proof of the contrary, and of thy Malice and enmity, which that Spirit that lusteth to Envy, hath brought forth in thee; so that in p. 10. thou art at it again, saying, You be the Authors of Confusion and Blasphemy, by contradicting the Scriptures, and your own former Testimonies in imposing your own constitutions, on your Brethren, contrary to the Light, in their Consciences; and therein setting the Spirit in Opposition to it self. Answ. Alas, Thomas, wouldst thou fasten that upon us, which thou art so apparently Guilty of in thy Position, that the Spirit of God did or might allow one to pay Tithes or MARRY by a Priest, and that by the same Spirit of God another might be required not pay them, or not do the same thing; but this Sham won't do, for it's no truer than we are the Authors of Confusion and Blasphemy, and impose our own Constitutions, &c. which is notoriously false. Thou saist in thy 18 p. J. F. saith, He hath not griped, nor over-reached any man. To which thou Answerest; I think he hath little opportunity to do it, having so little dealing with men, but I believe he gets or gripes (that is more than covet) as much by 20 s. worth that he sells, as I do by 10 L. worth. Answ. Well, Thomas, I see it's true that the ungodly man diggeth up evil, and in his lips there is a burning Fire; and a Hypocrite with his mouth destroyeth his Neighbour: —but destruction shall be to the workers of Iniquity, for the man that wandereth out of the way of understanding, shall remain in the Congregation of the Dead, so read thy Station, for I intend to follow the wise man's advice, who saith, Let not thy heart Envy sinners, but be thou in the fear of the Lord all the day long. But I perceive thou wouldest be willing to publish me if thou couldest prove that I had griped or over-reached any man, which saist thou, for want of proof, I think he hath little opportunity (for he tells his belief in the matter) which is, he gets or gripes more by 20 s. &c. than I by 10 L. (which he affirms is more than Covet) so that he would insinuate (with his malicious thought and false belief) that I did more than break that Commandment, which saith, Thou shalt not Covet, &c. but by his thus writing, he puts me upon thinking, that

that this came a little near him; for when the sore place is touched, there is apt to be a winching: But thy *Tongue*, I may say, *deviseth mischief like a sharp Razor, working deceitfully, thou lovest evil more than good; and Lying rather than to speak Righteousness.* And *Thomas*, thou hast mentioned *G.F's* Name (against whom thy Enmity seems to be great) 85. times in thy 2 sheets and . and mine 74. But know, *That every Tongue that rises up in Judgment against the Lord, in him and his Children (viz. the Lords) God hath given Power to Condemn,* but thy Old Bottle cannot hold no New, but Sower Wine, which the Children of the Lord cannot Drink, for it's no better than the Wine of Fornication, which the Whores Cup was filled withal, whose Name was *Mystery Babylon, the great, the Mother of Harlots*, in whose Womb of uncleanness thy *Babels* were conceived, and by the strength of her Power brought forth; in whose Spirit thou Scoffingly speaks of *G.F's* Laws and Orders, &c. But never yet (though often called upon) produced a Catalogue of them, thou so clamourest against and rages at, which if thou darest, sure thou wouldest by this time; but, may be thou may consider if thou shouldst, thy weakness, folly and madness, would be more manifest, for crying, railing and clamouring against that which is so consonant to, and agreeable with the Scripture, and Christians commendable practice.

And in his 1 page he saith: *But seeing its my lot to be beset with such as Paul Fought with at Ephesus, J.F. and R.R. and I shall endeavour to acquit my self of them, and their Lyes, &c. and then they are their own, seeing they love them so well (viz. Lyes) &c. as to make them their Refuge.*

Answer, Well *Thomas*, passing by thy Comparison, which shews thy Envy more than thy Honesty: I shall tell thee, that thy endeavours indeed is, and will be in vain, as to the acquitting thy self of them Untruths and Lyes, which in our former we Charged thee with; for it's not thy laying thy Lyes at our doors will acquit thee from being the Father or Publisher thereof, nor make them ours, but thou Insinuates as if we Loved Lyes, &c. *So well as to make them our Refuge:* Nay, nay, if we loved Lyes, I am persuaded we should be better Loved by thee; and as for making them our Refuge, I deny it, for blessed be the Lord, we have a better Refuge; even him (that shall sweep away the Refuge of Lyes) who we believe will hide us, *From the secret Council of the wicked, from the Insurrection of the workers of Iniquity, who make*

their own Tongue to fall upon themselves; and all that see them shall flee away; Psal. 64. 2, 8.

Again in his 5 pag. he saith, *I shall Answer some Lyes J. F. charges me with, viz. In the 9 pag. he saith, I dealt by him like a wicked Atheist, &c.*

Ans. Here I observe thou makest some do, because the words (*there is*) were taken into the Parenthesis; and saith, there then remains only these words, *viz. no God*: True, but this Phrase of Scripture I made use of only to shew thy abuse, in leaving out a Material Sentence of mine; that should explain the rest, as these words, *viz. (The Fool hath said in his heart)* explains the following, *viz. there is no God*: Now to leave out the former (as thou didst by me) would make the Psalmist say, *there is no God*: So this will not yet prove I. F. a Lye, nor like the wicked Atheist; the other Lye is, that I said, *Friends Unity is in the Eternal Spirit*, which T. C. saith in the 5 pag. *Is false*: But I do again affirm it's a Lye for thee to say, *Our Unity is not in the Eternal Spirit, and thou hast proved the contrary.*

Again, in the 6 pag. thou sayst, *J. F. Charges in the 11 pag. with Lyes, in saying, That they, viz. S. E. C. T. &c. have Adored or Worshipped G. F. and his Laws, and that they (G. F. his Party) do make that the obeying G. F. his Laws, can acquit in Gods sight, &c. which (thou sayest) thou shalt leave to the Truth in all to Judge.*

Ans. The Truth in me, and many more, judgeth thee a Lye, and a false Accuser therein, from under which, with all thy Shuffling and wrangling, thou canst never get, for we utterly disown all Adoration or Worship; to any Creature or Created thing, it (*viz. Worship*) being only due to God and Christ, and is only performed by man and woman in the Holy Spirit.

And in the 14 pag. T. C. saith, *I fear the wicked one was so great with you, to Instigate you to the publication of this, in hope thereby to make a difference between us, that so you might have your desire on us: But I bless God I fear not G. F.'s whole Black Guard of Lyars, R. R. J. F. and C. T. &c.*

Ans. That which he here saith, he fears the wicked one Instigated us to the publication of, was a Paper or private Letter, which was sent to a person in the Country only to give an Account of him: What he had done, and what he was, and how that he still remains a person with whom Friends have not Unity; and to do his Wise Justice, Intimated therein, that he had condemned it,

it, (*viz.* her being Married by a Priest, &c.) But this Account hath greatly Angryed the man, that though he pretends to *Unmask others*, would not be *Unmask'd himself*, and therefore calls this Letter or Paper, *A Bull of Excommunication*, &c. and now pretends a fear which is altogether groundless and false, *viz.* That the wicked one *Infigated us thereto*, &c. For if we had our desires, it's only your Eternal well being, and in order thereto, desire thou T.C. may come to a sight of thy evil, thou didst in that Concern, so as thou may Judge it, as she did, and that you both may be truly sensible of whatsoever else you have done that is offensive to the Lord, and condemn it, that so you may come to know Forgiveness at the hand of God, and Peace with him, and have Love unto his People, and so bear the mark of the Disciples of Christ; and now I shall leave my Reader to Consider who belongs to the *Black-guard of Lyars*, &c. (as thy Phrase is.) And of the Incivility of this man, and how full of Enmity he is, thus to expose his own Wife, and render her *deceived*, &c. pag. 9. for her giving out that Paper, which I am perswaded was from some Inward Sense she had of that evil she had done, &c. And thou sayest (Scoffingly) *Take a view of all the wicked Crew of Confessors*, &c. But hadst thou said, take a view of all the wicked Crew of false Accusers, I think thy Wife might have found thee among them, notwithstanding my desire is you may live in that Amity as becomes Man and Wife.

Again, I find T.C. offended at what was Charged upon him in my last, (though true) from these words of his, *viz.* But one Reason why I paid that so often mentioned as Tythes, was as a witness that I was not taught my fear by the Precept of G. F. &c. nor receive his Traditions for Doctrines, and that I had not Sacrificed all my Faith, Conscience and Judgment to his Orders, your Idol to Worship, that as too many both small and great do: But as a Testimony against your Imposition, &c.

To which I Replied, Is not this an ungodly Insinuation as if all faithful Friends had sacrificed all their Faith, Conscience and Judgment, &c. and this Query he calls my Assertion, but takes no notice, that I call'd upon him (and now do again) to prove any of the many, both small and great that so do. And I would have the Reader observe he grants he paid (that so often mentioned) as Tythes, and tells his reason for it, though in his 19 page he saith contrary. And you further evidence your not doing as you would be done by,

by, by your Printing in the three several Books, viz. T. C. said he paid Tythes lately, notwithstanding it was answered to the contrary before in *Prin.* *Ans.* hereby I suppose he would have it thought that he did not pay Tythes, though he said to me in the presence of P. E. that he had lately paid Tythes, &c. and consented to have it writ and Printed, and took a Copy thereof with him; doth not this man manifest himself a *Babel Builder*, *And like the foolish woman that pulls down her House with her own Hands*. I remember a Saying of Solomon, concerning which I think may be in a great measure apply'd to T. C. which is, *The foolish Woman she is clamorous, she is simple and knoweth nothing*; and if T. C. knoweth any thing as he ought to know, he practiseth little thereof in his Scribble against Friends, which also brings to my remembrance the saying of the Prophet to the foolish Children, *They are wise to do evil, but to do good they have no knowledge*. And in the 12 page saith T. C. J. F. saies, *A Remnant are taught not to buy, or receive any of these mens corrupt Doctrines, (viz. Books) hereby insinuating Friends should not read what was writ in deteition of them, &c.* To which I Answer, I did (and do) say that God hath so preserved a Remnant in his fear, that from him they have received wisdom, and thereby are taught not to buy or receive any of these mens corrupt words and false Doctrines, but I did not lay Books, that's a piece of Forgery, or something like it, of T. C.'s to annex Books, which when he hath slyly foisted in, he saith, *Therefore if you will try all things, and see for your selves, and not give up all to them, then you are not of one mind, and so not of the faithful—&c. and charges us with Impudence.* *Ans.* Well, it's said, *The wicked worketh a deceitful work*; and I shall leave my Reader to judge whether T. C. hath not so done herein, by adding the word *Books*, and then like a man fighting with his shadow, or one that Beats the Air, he talks or writes; but it's like had he not stuffed in or added that word he would have wanted matter to have quarrelled with, but at adding and patching, curtailing, transposing, and mangling, and mischievously misplacing, he is more ready than honest; see his Collection of Testimonies, and call'd the third Edition, delivered at *Grace-Church-street* the 26th of the Fifth Month 82. in his 11 page, where he cites E. B's Works, and how grossly he abuses him (let the Reader see and judge) by taking a few words in one place, viz. the 852. f. and leaving off at a Comma, and then go back thirteen or fourteen lines, and begin at a Semicolon, and leave

leave off at a Semicolon, and then go forward about 63 pages in Folio, to the 889. and takes a few lines more; and then back again about 215 page to 594. and all to patch something tog. ther, to make it speak as he would have it, by all which he manifests himself, to be notwithstanding his pretences, in that Spirit the Jews were in, that cryed up the Prophets, garnished their Sepulchers and shew him that was the Life of the Prophets, so T. C. cryes up J. P. E. D. &c. and is in that Spirit that would murder the Life that was in them, and is now in and among Friends.

But I thought not to have spent so much time about his Railing Book, neither have I taken notice of all I justly might; nor particularly Answered to all them Assertions, as he (falsly) calls false, but leave them to the unprejudiced with the Truth and Spirit of it to Judge, who all them Names, he calls me and R. R. if rightly applied belong to.

And lastly observe in his last page, he seems to Apologize, (as it conscious to him(elf)) for his harsh or sharp Writing and Expressions, &c. and saith, *They are our Weapons, and ground at our Grindstone, and sharpened by our selves, and as uneasie as Saul's Armour to David, and no more delightful to him than a Wife and Children of Fornication, &c.* To all which I in short Answer, If it was true that they were ours, as it's false, it might mitigate his fault; but let him prove, if he can, we ever call'd him the Names aforesaid, Mercenary Reformado's, Inquisitor, Black Guard of Lyars, and many more, and therefore I advise him to do by this Old man, with his evil deeds of Lying &c. *As David did by Saul's Armour, also no longer to delight in a Wife and Children of Fornication, &c.* For the Lord hath determined to Plague her; *Whose Cup is full of Abomination and Filthiness of Fornication, and to dash her Children and Bratts against that Stone, which many now are stumbling at, for Babylon is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul Spirit, and Cage of every unclean and hateful Bird, Rev. 18. 2. Yea her Plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire; therefore the voice from Heaven is, come out of her my People, that ye be not partakers of her sins, and that ye receive not of her Plagues, for her sins hath reached unto Heaven, and God hath remembred her Iniquities, (and therefore wo be unto all Babel builders) for strong is the Lord that judgeth her, who will not regard the weeping, the Mourning nor Lamentation of her Merchants, because no man buyeth her Merchandize any more.* And

And *Thomas*, I understand thy Books were given away at the Meeting-house-doors at *Bull and Mouth* the 14th of the 5th. Month 1682. which to me is one proof more of thy great Enmity as well as Folly, in so publickly manifesting thy Belying and Slandering &c. of me and Friends. So that in the words of the Prophet I may conclude, *Jer. 2. 19. Thine own wickedness shall correct thee, and thy back-slidings [and Lyes, &c.] shall reprove thee; know therefore and see that it's an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.*

*Thou mayst take this at present,
as an Answer to thy Railing
Book, from thy Belied and
Slandered Friend,*

J. Feild, Junior.

THE END.